

## 1 Timothy 2:1-8

Prayer – An Outline (Through 3:16) is provided at the end of the study.

READ 1 Tim—Chapter 2.

### *I. Quick Review*

- The Apostle Paul begins this section, as he did the previous section, by **urging Timothy** to perform another important task.
- In chapter one, Paul urges Timothy, indeed **charges**, or **commands him**, with **full apostolic authority**.
- **To remain in the city of Ephesus and NOT to allow “certain teachers” to teach false doctrine.**
- You recall that these false teachers wanted to be teachers of the Law of God (v7), but they honestly had no idea what they were saying or any understanding of the Law’s purpose.
- This was **followed by a description of the right and wrong uses of God’s Law and the Apostle’s testimony** of the grace of God given to him in the Lord Jesus Christ.
- Paul then wrote that wonderful gospel verse in 1:15 that speaks of God’s great compassion and love.
- **“It is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.”**
- At the start of chapter two, Paul writes, **“First of all, then.”**
- This **marks a shift** in the Apostle’s focus **from concern for false teachers** to a **series of positive instructions** regarding **proper conduct** in the church of Jesus Christ.
- **This new section starting at 2:1 concludes in chapter 3:14-16,** where Paul tells Timothy another critical reason for writing the letter.
- **Turn there, please.** Let’s read that together. **READ 3:14-16.**

- Starting in chapter 4, Paul returns to the issue of false teaching, but from chapter 2 to the end of chapter 3, the conduct of God's people within the Church is front and center.
- These are the two major themes of 1 Timothy. They are:
- The false teachers and, secondly, as we begin today, addressing God's people on how they should conduct themselves within the body of Christ—Paul refers to it as the "Household of God").
- Even though these are the two major themes of this letter, we should realize they go together.
- In other words, the Apostle always has false teachers in mind, even when he instructs how to act within the church.
- In some ways, he is saying this is what they are like; now you behave differently, like this!!!

## ***II. Worship and Church Order (Chapter 2 – 3:16)***

- In our outline's next section, I labeled it Worship and Church Order.
- Some commentators **have written that the Epistle's main business has now begun**. That statement may be true if **we recognize that Chapter 2 continues what was written in Chapter 1**.
- Some translations start verse 1 and chapter 2 with **"therefore,"** which perhaps helps us see the connection to chapter 1 better than the ESV's "then."
- The **"then"** implies that what Paul is about to say is a direct result or consequence from chapter 1.
- A good way to think of this second urging from Paul in verse 1 is like this.
- **Now that we have dealt with the importance of getting rid of the heretical teaching, here are my "positive" instructions for the worship time of a healthy local church.**
- You will see a **breakdown of chapters 2 and 3 in your outline under three headings**.

- Verses 1-2 of Chapter Two: Congregational Prayer and Proper Objects of Worship prayer.
- **Chapter 2:3-7 The foundation for congregational prayer.**
- **Chapter 2: 9-15 the Status and conduct of Christian women.**
- Lastly, **Chapter 3 verse 1-13: Qualifications for church leadership.**
- **This will all climax in chapter 3:14-16, where Paul emphasizes his purpose for writing his letter.**

### ***A) Congregational Prayer and the Proper Objects of Prayer (v.1-2)***

- **Starting with the Importance and scope of public prayer within the church's worship? "Congregation Prayer and the Proper Objects"**
- The apostle starts by saying, **"First of all."** I believe this likely refers to **"first of all" as a matter of priority!**
- **Donald Guthrie**, in his commentary on the Pastoral letters, writes on this verse:
- "The words 'first of all' relate **not to primacy of time but primacy of importance**. At the outset, it is essential to ensure the noblest approach to public worship."
- **So, first of all, in the sense that this is a priority for the church!**
- Many commentators believe, and I agree, that the Apostle **Paul is trying to counter the exclusiveness of false teachers**.
- In other words, the false teachers are very **narrow-minded**. They believe their lies and spread them to their close-knit group, which is **very much like a cult**. **In their pride, they believe their myths and genealogies and reject apostolic truth.**
- **They assume they have it all figured out!!! Beware of Bible teachers who think that they have everything all figured out!!!**
- Opposite of this narrowness, the Apostle **Paul teaches the very opposite**.
- He knows the Gospel is for **ALL people**. He had just written: **"Christ Jesus came into the world to save sinners". The world is everyone! Gentiles and Jews.**

- **How different Paul's thinking is from the heretical teachers in Ephesus."**
- He urges **supplications, prayers, intercessions, and thanksgiving** for various **groups, believers** and non-believers.
- The **Gospel of Jesus Christ is good news for the whole world!!**
- **Do you see the contrast Paul is making?** He stresses to Timothy that the scope of Christian prayer is **expansive—it is wide and broad**. **Our prayers should encompass far more than just our concerns.**
- Through the Gospel, the Lord Jesus Christ has compassion and abundant grace for **all mankind**. Paul's **repetition of the word "ALL"** makes this clear.
- Verse 1: **"All people"**
- Verse 2: **"all in high positions"**
- Verse 4 God **"desires all people** to be saved."
- Verse 6 Jesus **"gave himself as a ransom for all."**
- God does not discriminate between persons based on **racial background, social status, or gender, and neither should the believers in Ephesus!**
- **Galatians 3:28 – "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus."**
- The prayers offered on behalf of **all people express faith in God and love for others.**
- I believe the Holy Spirit teaches **that congregational prayer, during worship, needs to have a global concern!**
- **The scope and object of congregational prayer are wide and broad!**
- The Apostle mentions **Kings and those in authority!**
- We should recall that when he wrote these words, one of the vilest Roman Emperors ever known was in power: **Nero. Nero ultimately ruled when Paul was martyred** and was well known to persecute Christians. **Yet the church must pray for Nero!**

- Donald Guthrie writes, “The Christian attitude toward the State is paramount. Whether the civil authorities are corrupt or not, they must be made subjects of prayer, for Christian citizens can influence the course of national affairs in this way.”
- **The scope encompasses all types of prayers. The apostle employs four distinct words. Each of the four plural words suggests a variety and frequency of public prayers worship.**
- The **fact that these words are plural** may support the idea of multiple people praying during congregation worship.
- **Supplications** – These are specific petitions for God to meet specific needs.
- **Prayers** – In general
- **Intercessions** – appealing to God on behalf of others.
- **Thanksgivings** - which should always be part of public and private prayer.
- Philippians 4:6 says, “Don’t worry about anything, **but in everything**, through prayer and petition **with thanksgiving** present your requests to God.”
- Another important **aspect of the scope and reason of these prayers** is what may come as a result of them!
- A believer in Christ can “**lead a peaceful and quiet life, godly and dignified in every way.**”
- We find in several NT letters **a concern for an orderly society.**
- **Read Romans 13:1-7.**
- You will also see this concern in the letter to Titus. There, Paul writes in chapter 3, verse one. “**Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed.**”
- Our prayer for civil leaders has a practical purpose. The Gospel can flourish in this situation.
- Remember the account of a riot in the second half of Acts 19, which took place in the city of Ephesus! A man named **Demetrius**, whose business it was to make

silver statues of the pagan Greek god “Artemis, or Dianne, which was the name used by the Romans, stirred up the crowd.

- He was angry! People were becoming Christians and did not want to associate with idols anymore, so Demetrius stirred up the crowd!
- The crowd became so angry, Luke tells us in Acts 19, the citizens of Ephesus “**cried out in one voice great is Artemis of the Ephesians**”. Acts 19:34
- At the beginning of **Acts 20**, we learn that the result of this turmoil was that the Apostle Paul had to leave Ephesus and go to Greece. His life was in great danger!
- His leaving was a hindrance to spreading the Gospel of Christ in Ephesus.
- God’s Word suggests that we **pray** to bring **peace to society**.
- **In this setting of peace, there is an opportunity to lead a peaceful and quiet life to the glory of God.**
- **There will be freedom and liberty to spread the Gospel of God’s grace.**

### ***B) The Grounds, or Foundation, for Congregational Prayer (v.3-8)***

- What, then, is the foundation, or the grounds, for these prayers we are called to do?
- **One is simply that it is good and pleasing to God, our Savior.**
- **Verses 3 and 4: “This is good, and It is pleasing in the sight of God our Savior, who desires all people to be saved and come to the knowledge of the truth.”**
- The **first reason** the church should reach out and embrace all people in prayer is that **it is good and pleases God!**
- **Paul doesn’t stop there. Secondly, see verse 4, “God our Savior desires all people to be saved and come to the knowledge of the truth.”**
- **In this verse, we see God’s loving heart, which invites people of all races and backgrounds to come to the knowledge of the truth in the Lord Jesus Christ.**
- The Apostle Peter **writes something very similar** in his 2<sup>nd</sup> letter to Timothy, chapter 3 verse 9: **“The Lord is not slow to fulfill his promise as some count**

**slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.**

- We should notice yet again the **contrast between apostolic teaching and the narrow-minded thinking of the false teachers mentioned in chapter one.**
- In verses 1 – 7, the Apostle emphasizes that salvation through the gospel of Christ **is available to ALL.**
- Kent Hughes writes, “What we have here is an **expression of the divine desire that brought about the incarnation and Christ’s death on the cross – For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.**” (John 3:16)
- In the **original Greek, in verse 4, there is an emphasis (πάντας ἀνθρώπους) on “all people.”**
- Perhaps “**ALL Groups**” of people (as **John Stott** suggests in his commentary) may help us understand the statement better.
- The **scope of the Gospel of Jesus Christ is universal!** It is for **all groups.** Gentiles, Jews, **all** races, **all** genders.
- The passage **does not say that all people will be saved.** Some argue that, ultimately, all people will be saved from their sins, which is **known as universalism.**
- It is a **horrendous lie and has deceived many people to the eternal ruin** of their souls.
- In fact, **we will see** in 2 Timothy that the Apostle Paul says directly that some are “**always learning and never able to arrive at a knowledge of the truth.**” 2 Timothy 3:7
- Paul writes **later, even in this letter 1 Timothy 4:10,** “For to this end we toil and strive, because we have our hope set on the living God, **who is the Savior of all people, especially of those who believe.**”
- So, yes, we rejoice **that God, in His love and compassion, desires all to be saved. However, as Paul says, He is the Savior “especially of those who believe.”**

- So, in summary, salvation is only for those who, by grace alone, come to the knowledge of the truth! Who believe! This passage does NOT teach all will be saved.
- We have looked at **two primary reasons why the church must remember all people in prayer: 1) It is good and pleases God. 2) God desires all people to be saved and come to the knowledge of the truth.**
- In **verses 5 and 6**, the Apostle Paul offers evidence for his argument: **“God desires all people to be saved.”**
- **Verse 5** starts with a familiar word we often encounter in Paul’s letters. It links what he has written with what he is about to say.
- That is the word **“for,”** Greek - (**γὰρ**). He will now explain why he wrote that God desires all people to be saved.
- **His first evidence is certain theological truths. Three of them:**
  - 1) The unity, or the oneness, of God
  - 2) Christ as Mediator
  - 3) Christ’s Death Securing Redemption
- Most commentators believe that **verses 5 and 6** are quotations from a **very early creed or confessional statement, something the early church may have regularly said when it met.**
- We might do well to remember the historical times and culture that Paul and Timothy are in. The **Greeks and Romans had many gods** (polytheism was deeply rooted in the culture).
- Paul stresses as evidence that God desires all to be saved in that the **nature of the Gospel is to be proclaimed in terms of the unity of God. There is ONE God (monotheism).**
- This is **stressed throughout the Word of God**, both the Old and New Testaments. As a Jewish man, Paul knew these verses very well.
- **“Hear, O Israel: The LORD our God is one.”** Deuteronomy 6:4
- Isaiah 45:5 **“I am the LORD, and there is no other, besides me there is no God”**



- Writing to the church in Corinth (1 Cor. 8:6) the Apostle wrote: **“there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.”**
- Ephesians 4:6 Paul writes there is **“one God and Father of all, who is over all and through all and in all.”**
- The point to remember is that in Scripture, the truth that there is only one God is **intended to be evidence that God desires all to come to him.**
- This **close connection between One God and salvation** is clearly seen in OT.
- Listen for how the prophet links the fact that there is ONE God and only he can save. This will help us understand what the Apostle Paul states in 1 Timothy 2:5,6.
- **READ Isaiah 45:15-23**
- Isaiah 45:22 **“Turn to me and be saved, all the ends of the earth! (WHY?) For I am God, and there is no other.”**
- Paul says that **since there is only one true God**, there must be only one **true way to be saved.**
- The **first evidence, then, as to why we should pray for all people, is the unity of God or the fact that there is only ONE true God.**
- Since only one God exists, **He alone sets the pathway to know Him.**
- **But how can sinful man approach a perfect sinless holy God?** That leads to the following **evidence.**
- **Christ as Mediator.** The answer to the question of how God can be approached is that the **gulf between God and man has been bridged** by the **God-man Christ Jesus.**
- He is our mediator. **A mediator is someone who speaks on someone’s behalf.** Some common English synonyms for a mediator are an intercessor, an intermediary, a go-between, a middleman, and a representative.
- Jesus is all of that, but so much more! As a man, he represents all of mankind who believe in Him. He speaks on their behalf!

- The author of the letter to the Hebrews writes in **Hebrews 9:15**.
- **“He (Jesus) is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”**
- You and I need a mediator; we find that in the Lord Jesus Christ!
- Another **wonderful piece of evidence** that teaches us God desires all people to be saved is that **Jesus Christ’s death on the cross secures redemption**. **“He gave himself a ransom for all.”**
- A ransom is defined as **a payment for the release of someone or something from captivity**. **Jesus paid our ransom** at the great cost of his death on a Roman cross!
- **The implication is that since the ransom is adequate for all, God must desire the salvation of all.**
- Mark 10:45 – **“For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”**
- Paul finishes this section with the last part of verse 6; **call it 6B and verse 7**.
- **Notice again the word “FOR” in verse 7 connecting the two statements.**
- The **“testimony given at the proper time”** is **likely the person of Lord Jesus Christ**.
- There are many different views on what this “testimony” is. It seems Paul is saying that Jesus, **by dying for mankind (being a Ransom)** in accordance with God's eternal plan, **is the best evidence** (the testimony and witness) of God’s desire for the salvation of all.
- The Apostle Paul uses similar language **regarding a proper time** in a number of letters. It always refers to various aspects of the work of Christ. For example:
- **Galatians 4:4** says, **“But when the fullness of time had come, God sent forth his Son, born of woman, born under the law.”**
- **Romans 5:6**: **“For while we were still weak, at the right time Christ died for the ungodly.”**

- In verse 6, Paul makes a very similar statement: Jesus gave Himself as a ransom at the **“proper, or right, time.”**
- In verse 7, Paul makes **one last point about praying for everyone: God desires everyone to be saved.** The apostle delighted in reminding his readers of this in many of his letters.
- He once again **asserted the purpose of his ministry.** That is to **bear witness to Christ in the gospel** to the Gentile (non-Jewish) world.
- In the original language, there is a strong emphasis on **being a teacher of the Gentiles.**
- When Paul writes, **“I am telling the truth, I am not lying”** (which he frequently says in his letters—Rom. 9:1, 2 Cor. 11:31, Gal. 1:20), **he is putting the reader on notice that what he is about to say is important to the truth he is trying to convey.**
- He is saying if someone like me, a Pharisee of Pharisees, a Hebrew of Hebrews, a zealous persecutor of the church, someone who followed closely all the Jewish laws and thought himself blameless (Philippians 3:5 and 6).
- **If God can appoint someone like him to teach the Gentile world, then you know God wants us to pray that people will know Christ in “faith and truth.”**
- In other words, Paul is saying that if God can do great things in his heart, He can do great things in anyone’s heart! Therefore, pray.
- In essence, Paul himself is the final evidence of God’s desire **“for all people to be saved and to come to the knowledge of the truth.”** Verse 4
- In verse 8, Paul resumes the subject of prayer. In this way, the verse fits in with verses 1-7. However, it could be said that verse 8 ties in with the next section since Paul starts verse 9 with **“Likewise.”**
- I opted to keep verses 9-15 as a separate section on women’s role within God’s household.
- The ESV in **verse 8** says, **“I desire then,”** but I would suggest that another translation might be **“I want therefore.”** It is also much more of a command and NOT a suggestion!

- “I want therefore’ fits well because in Greek, the familiar word Paul often uses to connect paragraphs, and his thoughts is the word translated in English as **“therefore.”**
- You have likely heard the familiar saying, “Whenever there is an therefore, you must ask what it is there for.”
- In this verse, Paul calls on the men to pray, lifting up holy hands.
- Many body positions in the whole of Scripture are used when people pray.
- Standing in prayer, bowing the head, kneeling, falling on the ground face down, lifting the eyes toward heaven, and many other positions.
- The posture, though, is not really the focus of the apostle.
- What is? The heart!
- The emphasis is on the word holy! There is a concern for godly living.
- When Paul says to have cleansed hands, he refers explicitly to prayer to God during public worship that comes from a sincere, humble, Christ-like heart.
- Notice that the **word “men”** is in the plural, suggesting, of course, that a **plurality of men** can pray during worship time.
- **“Every place”** may indicate **many house churches**, as is believed to have existed in Ephesus.
- The Apostle Paul stresses that anger and quarreling must never occur in the congregation. In fact, I wonder if one can truly pray if he is angry at his brother!
- Last comment, which is important to note as we move into the section that follows verse 8, Paul is concerned that the church be **free from contention** between the members.

# **I Timothy 2:1-3:16 Outline**

## **I. Congregational prayer and proper objects of prayer (2:1-2)**

- a) Scope
  - i. Priority – “First of all.”
  - ii. Wide and broad - “all”
  - iii. Contrast with false teachers
  - iv. Types of prayers
  - v. Purpose – Quiet and peaceful life

## **II. The Grounds/Foundation for Congregational Prayer (2:3-2:8)**

- a) The basis for the Apostle Paul’s appeal
  - i. Good and acceptable
  - ii. Desire of God – “all”
  - iii. Not “universalism.”
- b) Evidence and proof that show God’s saving desire
  - i. Three theological doctrines

- a) Oneness of God
- b) Christ the mediator
- c) Christ's death secures redemption.

ii. The Ransom

iii. Paul's calling

### **III. Status and Conduct of Christian Women (2:9-15)**

- a) Guiding Fundamental Principles
  - i. #1
  - ii. #2
  - iii. #3
- b) A woman's dress, demeanor, activities (2:9-10)
  - i. External beauty
  - ii. Internal beauty
  - iii. Priority

- c) A woman's behavior (2:11-14)
  - i. Meaning of the text
  - ii. Significance of the text/reasons for prohibition
- d) A woman's "salvation" (2:15)
  - i. Two presuppositions
  - ii. Two interpretations

#### **IV. Qualifications for Church Leadership (3:1-13)**

- a) Introduction: The ministry – a noble, essential, **God gifted** task to be desired
  - i. Context continuation
  - ii. Gifts to the Church of Christ (Ephesians 4:1-16)
- b) Offices in the church of Jesus Christ
  - i. Three introductory comments
    - 1. Philippians 1:1

2. Importance of the offices

3. Interchangeable words

ii. Presbyter/Overseer: (3:1-7)

1. Presbyter/Elder: Jewish origin - denoting seniority and dignity

2. Overseer/Bishop: Greek origin - denoting function, pastoral oversight

3. Structure of passage (v. 1-7)

i. Desire and commendation

ii. Eleven qualifications (see handout)

iii. Three specific situations and three specific reasons

- Situation/Reason #1



- Situation/Reason #2

- Situation/Reason #3

iii. Office of Deacon (3:8-13)

1. Overlap with elder list.

i. Similarities

ii. Dissimilarities

2. “Wives” or “Women” verse 11

3. Qualification List (handout)

i. Self-Mastery

ii. Orthodox convictions

iii. Tested and approved.

iv. Home Life

4. Deacon duties/functions

## **V. Purpose statement – “Heart of Corpus” (3:14-16)**

a) Priority of Christ’s Church.

b) Hymn of praise to the LORD Jesus Christ.

i. Stanza 1

ii. Stanza 2